

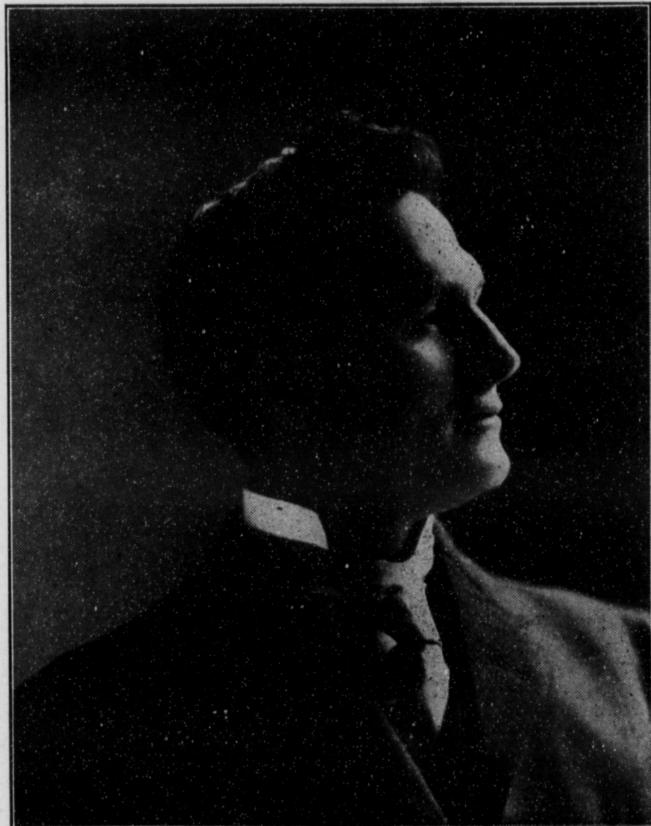
BLUE GRASS BLADE

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DEVOTED TO THE PROPAGANDA OF FREEDOM OF THOUGHT



JOHN ROLLINGS CHARLESWORTH

Editor of the Blue Grass Blade

John Rollings Charlesworth

Whenever a man boasts of being practically self-made, it is sometimes argued that he makes a mighty poor job of it. Whether the argument is of Christian origin, or otherwise, as a sort of an answer to not being God-made, is of little moment, for in the case of our present subject, John R. Charlesworth, the Blade's present editor, almost his entire education and training for the work in which he is so admirably fitted was acquired by his own effort.

John Rollings Charlesworth was born in the parish of Cripplegate, in the city of London, England, on the 27th day of April, 1864. His father was a descendant of the old French stock which settled in the fens of Lincolnshire at the time of the revolution while his mother came from an old English family, his maternal grandfather being during the latter years of his life, a sergeant-major in the London Metropolitan police force and was crushed to death in the performance of his duty by being ground between a brick wall and a heavy vehicle driven by burglars whom he was trying to capture. At an early age he went to Nottingham with his parents, and his father being a building contractor, the son had to learn the trade of laying bricks. When but sixteen years of age his father died, and his mother, becoming matron of the woman's department in the Vine street Casual wards, off Clerkenwell Road, London, he was thrown upon his own resources. By hard labor he managed to provide for himself and a younger brother. His education had been completed at 12 years of age when he was taken from the public schools and put to work.

While in Nottingham, shortly after his father's death, he became a member of the National Secular Society, attended its weekly meetings and listened to several lectures by the late Charles Bradlaugh, G. W. Foote, president of the National Secular Society, Mrs. Annie Besant, Wallace Nelson, and others. Before reaching the age of twenty years he had taken the platform himself and frequently discoursed before the society. In 1886 he came to America, and landing in New York City, he followed his trade for nearly five years and in 1890 he commenced lecturing upon the Freethought platform in this country.

In 1890 he attended the annual Congress of the American Secular Union, at Philadelphia, representing Newark, N. J. Liberal League, and was nominated for the office of Secretary. Owing to the fact that R. B. Westbrook, the then president of the Union, desired the election of Miss Ida B. Cradock to that office, Mr. Charlesworth caused his name to be withdrawn. At the following Congress held in 1891, at Portsmouth, Ohio, he was elected to the office of Travelling Secretary and organizer for the Secular Union, an office especially created for him, it being the desire of the leaders of the Secular Union to see him at work on the Freethought platform. Owing to a disagreement as to policy Mr. Charlesworth never assumed the duties of this new office and upon the advice and encouragement of the lecturers already in the field he took the platform on his own account. In the meantime he had lectured in Boston, New York, Brooklyn, Newark and Philadelphia. While on the platform he lectured from coast to coast and was heard in nearly all the states in the Union. In the spring of 1892 he met the notorious Clark Braden in joint debate for six nights, in the Armory at Seattle, Washington, and his signal victory was acknowledged by all who heard it. Braden was never heard in that part of the country again.

Upon returning East in that year, being advised and encouraged by friends, Mr. Charlesworth joined interests with the late Samuel P. Putnam and assisted the latter in organizing the Freethought Federation of America, at Chicago. Mr. Putnam was elected President and Mr. Charlesworth was elected Secretary the next year 1893, during the World's Fair. Mr. Charlesworth was made the Secretary of the

Joint Committee of Arrangements composed of representatives of the Secular Union and Federation, for the purpose of arranging for the International Congress of Freethinkers which constitutes one of the notable incidents in connection with Freethought propaganda. Mr. Charlesworth arranged and prepared the entire program which lasted for eight days and to his untiring efforts the success of that Congress was due.

Mr. Charlesworth acquired his education at night after his day's routine of labor had ceased. He studied the natural sciences, a course upon which he had entered at the Nottingham University before leaving England. These studies were continued in America. While traveling and lecturing Mr. Charlesworth procured the elementary text books upon law which he studied on the train and upon reaching Wichita, Kansas, he obtained permission to use the office of Judge Sankey, an eminent lawyer, and here he began a closer study of the subject. These studies were concluded under Messrs Crawford & Crawford, at Dallas, Texas, where Mr. Charlesworth was admitted to the bar in 1895 and began the practice of his profession. In 1898 he was admitted to the Supreme Court of Texas, later to the United States District Court, and again to the Department of the Interior, at Washington. Mr. Charlesworth came to Lexington in September, 1900, being employed by the committee defending C. C. Moore, the late editor, and Jas. E. Hughes, publisher, of the Blade, before Judge Walter Evans, in the Federal Court, at Louisville. The cases were defeated on a demurral and Mr. Charlesworth brought his clients back to their homes in triumph. Spending a few days on Quakeracres Farm, the home of Editor Moore, he became infatuated with Kentucky and settled in Lexington where he embarked into journalism becoming editorial writer on the Lexington Morning Democrat. For the next eight years he successfully followed his new profession and his employers were reluctant to give him up when he finally resigned his position to assume the duties of editor of the Blade in January of this year.

On the 17th day of December, 1894, he was married to Miss Isis B. Martin, of Wichita, Kansas, a pronounced and fearless Freethinker. His wife began to help him in his work. He was now independent of any organization. Husband and wife appeared together on the Freethought platform in Texas, where they now made their home. As the parental cares developed and issue was born, Mr. Charlesworth was compelled to give up lecturing in order to more substantially provide for his family. It was now that he began the practice of law. Mr. Charlesworth was later admitted to the Lexington Bar in Kentucky and has appeared in a number of important trials with great success.

Blessed with an intellectual and complete harmony in their home, Mr. and Mrs. Charlesworth are the happy parents of five children, four sons and one daughter. They are named after Freethought leaders and writers, or possess some anti-Christian name. Their names, in the chronological order of birth are, Charles Bradlaugh; Byron Edwin, Isis Linnie, John R. Charlesworth, Jr., and Kenneth Bruce. Mrs. Charlesworth still takes pleasure and delight in assisting her husband in his work and not a few of the timely thoughts suggested in the columns of the Blade emanate from her.

Many Freethinkers, who knew Mr. Charlesworth during his active labors on the lecture platform, have written welcoming words upon his return to advocate the cause. Favored with exceptionally good health, a rugged constitution, and being still a young man, in the prime of his life, it is hoped that he may be enabled to devote the balance of his life to the Freethought propaganda.

The Man After God's Own Heart

Caustic Criticism of a Famous Bible Hero to Which Attention of the Pope's Revisionists is Called.

King David.

(By Josephine K. Henry.)

The world claims to be wiser than ever before, so the Pope's Bible revisionists must be the wisest men of the ages, or they would not be chosen to interpret, correct, revise or re-edit God's Book, his message to the human race. Perhaps the Pope deems a new version of Holy Writ is necessary to the stability of his hierarchy. John 8:32 records Jesus as saying, "And ye shall know the truth, and the truth shall make you free." As a revision of the Bible is ordered by the "Vicar of Christ" it seems the clergy are dissatisfied with "the truth as it is in Christ Jesus."

The freedom it has brought the laity, is the alternative of accepting Bible truth as offered by the clergy, or the loss of a passport into the new Jerusalem; the denial of the right to reason, or demand explanations of the absurdities and impossibilities offered to them as truth, from an infallible Bible. The very fact that the Pope of Rome has ordered a revision of the Bible shatters the corner stones of Roman Catholicism, an infallible Bible, and an infallible Pope.

It really seems that the laity who sacrifice so much vitality and treasure in tithes, Peter's pence, purchase of indulgences, assessments, payments for confession, masses for the souls of the dead, marriages, baptisms, confirmations, and funerals, should have reimbursement of the vast sums they have expended as the spiritual goods sold to them were not genuine.

Let us hope that the Pope's revisionists will have a Restitution Committee of expert mathematicians, who will repay back to the faithful what they have paid for spurious goods. 1st Thesalonians 4:6 says "Let no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such."

Perhaps the Pope has been pondering this passage of scripture, and the conditions in France, Spain, Italy, Germany, and in fact the whole religious world, have made the revision of the Bible a necessity.

To get at the root of the Bible truth and teaching, the revisionists should have before him the 29 Books that Jehovah quoted from when he was writing the Bible, and which he quotes or refers to 53 times in the old Testament. The titles of these Books will be furnished on application. These works must all have been inspired, or the Divine Author would not have quoted them. The world would read these books today with absorbing interest, and the Pope should have modern editions of them printed and allow the laity to read them. Surely there would be no taint of modernism in books that were written before God created the world, and quoted by God after he created the world out of nothing, and as soon as He got chaos straightened out enough to settle Himself down to literary work to prepare His message to His children. The re-

visionists should settle once for all the contentions between the Jews and Christians. The Jews claim that at the same time Jehovah wrote the ten commandments amid the thunders of Sinai, He also wrote the "Targums of Onkelos and Johnathan" and the Christians say He did not write the Targums. It is painfully true that both Christians and Jews of today expend their time and energy in the capturing of the "Almighty Dollar" and give little heed to the writings and commands of Almighty God, but this is a momentous question and should be settled to help on the salvation of the race.

Let the revisionists determine once for all if to obtain salvation men and women must pattern their lives after the Bible men and women whose characters are depicted in the pages of God's Book.

Now there is the majestic figure of King David who rises like a Norway pine in a forest of scrub cedars. David the reputed ancestor of the Savior, the Son of God, David who wrote the Psalms, especially Psalm CIX, the Psalm of cursing, that is enough to frighten the wits out of the human race. David the father of the festive Solomon the wisest man of all ages. David a cunning player on the harp (1 Sam'l 26:16). David the shepherd lad who slew Goliath, the Philistine, with a stone. 1 Sam'l 17:51 says: "Therefore David ran and stood on the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith" and David went before Saul with the head of the Philistine in his hand "Saul demanded to know whose son David was" and David answered, I am the son of thy servant Jesse the Bethlehemite.

The most impressive thing of my Sunday-school education was about King David. I asked my teacher, a prominent lawyer of Newport, Ky., who was David's mother, that his father's name was Jesse. He replied to me in these words: "My child if King King David's father's name was Jesse, his mother's name should have been Mrs. Jesse." But the Bible does not say anything about her. I wondered then, and I wonder now, if this Bible truth will help me gain a harp, a halo, and a pair of golden slippers in the New Jerusalem. In viewing the character of David it should be remembered that he is the great grandson of Ruth and Boaz, and his grandpa, Obed, was nursed by Naomi. (See the 4th chapter of Ruth). With such a grandmother as Ruth under the tutelage of Naomi much allowance should be made for the sharp angles, flaws and blemishes on David's character, for no man in history has a more shady sensual, vile, and tricky ancestry. Naomi and Ruth were sensual, deep, designing, wire pulling, domestic diplomats, with experience in the art of trapping husbands. They spread the net to entrap Boaz and the old simpleton, under the influence of woman and wine, fell into it. Poor old Boaz! When Naomi had one eye on him, and Ruth had two, how could he escape?

History proves that David inherited many of his tricks and propensities. His grandpa, Boaz was the best of the bunch, and that is not saying much for him. If my name were Naomi or Ruth I would apply to the legislature at once to have it changed. The

idea of parents afflicting their daughters with the names of these vile women. King David was up to as many tricks as his grandma Ruth 1 Samuel 21:13 says, "And he (David) changed his behavior before them, and feigned himself mad in their hands, and let his spittle fall down upon his beard."

A bounden duty of the Bible revisionists is to show how the Psalms attributed to David have helped to fit the human race for the joys of a heavenly home. The whole burden of the songs of this Sweet Singer of Israel is

"I don't care what happens so it don't happen to me."

David had so many enemies he knew he could not conquer them himself, so he adopted his grandma Ruth's tactics. He flattered, deceived, cajoled, and entreated the Lord to help him crush and slay his enemies. David was on the war path all the time, except when he was in conference with God, or paying his attentions to the ladies, and enticing other men's wives from them. Here are a few notes from the harp of the "Sweet Singer of Israel."

Ps. 3:7. "Thou shalt break them with a rod of iron; thou shalt dash them to pieces like a potter's vessel."

Ps. 18:40. "Thou hast also given me the necks of mine enemies, that I might destroy them that hate me."

Ps. 141:10. "Let the wicked fall into their own net, whilst that I withal escape."

Ps. 38:19. "But mine enemies are lively and they are strong."

Ps. 35. "Plead my cause O, Lord; fight against them that fight against me."

The 78th Psalm and Ps. 109 the Psalm of Cursing are full of "tidings of great joy" and consolation to the earnest seeker after salvation. David seemed to be a King who truly ruled by divine right for 1 Samuel tells us "that the Lord himself chose him from among the sons of Jesse to rule Israel in Saul's place" for "the Lord repented that he had made Saul King over Israel." Now he (David) was ruddy and withal a beautiful countenance, and goodly to look to." As David was a favorite of the Lords, a warrior who wore military trappings, and a king of beautiful countenance, is it any wonder he was a favorite with the fair sex? A handsome King in military uniform could have his choice and pick from the garden of girls. It is so today, nothing like position and soldier clothes, to capture the women, and David did more than his duty in this line.

The estimate in which the warlike David was held by the women is shown in 1st Sam'l 18:6-7. "The women came out of all the cities of Israel singing and dancing, and saying Saul hath slain his thousands, and David his ten thousands."

There is such a hue and cry today among the faithful on the question of "Marriage and Divorce" it is the bounden duty of the Pope's Bible revisionists to make it clear to the Christians whether "David the man after God's own heart" is a perfect model for them to follow along these lines. We are told that "All scripture is given by inspiration of God, and is profitable for doctrine and for instruction in righteousness." 2nd

BLUE GRASS BLADE

Thoughts on Religion

Fear Debases Mankind and Insures Obedience To Authority.

(By Channing Severance.)

Genuine religion which is belief and worship applied to a phantom god, is the rankest kind of superstition, and it is kept alive and perpetuated because of its power to subjugate and control the masses through fear; the most potent influence ever applied to ignorant minds. Fear debases and insures obedience to authority, making men the slaves of priesthood and tyrannical governments.

All governments favor religion; and the reason is found in the fact that minds saturated with it, are more easily controlled and have greater respect for "authority," than those minds which reject it. Religious people are not radical thinkers, for believing in God, and holding fast to the idea that the affairs of this world are under his control, a spirit of resignation animates them and prevents any serious disturbance of society, no matter how rotten and corrupt things become. When religious people get restless and discontented because of oppression and injustice, they are quieted by being told, that "God's ways are not our ways," and there is a purpose in their afflictions, which, while not now understood, will be made perfectly clear in the world to come. They are also led to believe that "whom God loveth he chasteneth," and that the greater one's sufferings here, from any cause, the more certain will be their bliss and felicity in the life without end. Such people are not apt to do much thinking, or kicking about governments and the way those in authority conduct themselves; for regarding this life as a temporary affair and something liable to be ended unexpectedly any day, they concern themselves more about the next world than this one.

Because Paul told them in his day to be obedient to authority, the chumps still think they must be, and so when radical reforms are started the unbeliever and the Freethinker is the man that does the business. Religion is a soporific to the mind and a sure preventative of rational thinking. It is therefore the worst thing that can afflict mortal man, for that which prevents rational thought and keeps the mind dormant, insures a host of evils that could be avoided; and fills his life with groundless fears that generate misery without limit. A man's thinker was made to use, and those who do not exercise it without restraint or fear, are losing the most satisfactory blessing and privilege Nature has given to man. The power and the pleasure contained in mental action; in the exercise of the mind in perfect freedom on all questions and subjects, gives to mankind the highest kind of happiness; and this faculty, to think and to reason, which elevates him above brutes, can and will, if not restrained by religion and superstition, raise the race to heights never yet attained. But while religion continues to muddle the brains of any portion of the race, that portion will be kept back and down. The most religious nation on the globe is probably Russia, and she is the most backward and undeveloped. There it is a crime to teach the peasants how to read and write, for if her vast hordes of human beings in a low stage of development are to be kept under the iron heel of despotism, as they now are, religion and ignorance must make it possible. The progress of all nations has been dependent on getting away from religion and

religious influences, and no exception can be found in history.

The United States with all its imperfections in government and unjust laws, is the foremost nation in existence, and there is less religion among the people at large, than can be found elsewhere. Our greatest progress has been made in the last sixty years, and we have grown intellectually during that time, more as a whole people, than we did from the very settlement of the country by the Puritans. We are forging ahead with rapid strides, because religion is petering out and does not wield the influence it once did on society. But it is yet a wide-spread and dangerous force, and must be fought, to prevent as far as possible, its evil influence.

When a man has once got rid of his religion he feels a relief words cannot express, and I never knew of a case where a former victim of that mind-paralyzing superstition known as Christianity, ever felt regret at losing his faith in it. The world is hungry for new ideas, and the stale rot that has been fed so long in the name of God and Jesus is turning the stomachs of untold numbers; for which let us be truly thankful, and give to reason, so long dormant, the credit.

JUSTIFIED BY TORTURE.

Modern Journalism Tries to Pander to Orthodox Superstition—Called Down.

(By Manley A. Brigham.)

From far away Massachusetts, came some time ago, the report of a horrible and fatal fire. One journalist saw in that fearful suffering a justification of Christian belief. He wrote as follows:

The Vindication of Christianity.

Last Sunday fire, fanned by a gale, robbed 10,000 people of home, in Chelsea, Mass. One hundred persons were injured and half a dozen killed. Forty babies were lost in the panic, only to be found again, next day. Within 24 hours 10,000 homeless people were cared for and sheltered and fed. The injured were provided for in hospitals; the schools were reorganized. Christianity is justified. There was no mob, little disorder. Out-puts of practical sympathy poured in from commonwealth and nation. This is a Christian nation. There is a Christianity deeper than any sectarian embodiment because the fruition of an underlying faith. In real humanity we all get under one flag and justify one creed. Lewiston (Me.) Journal.

Another journalist, at Rumford, taking up the argument writes the Blade as follows:

This from a paper that prints now and then gems of thought from Ingersoll and other rationalists.

It is a vindication of the Republican party or of rum drinking or of free government as much as it is a vindication of Christianity. Why did not God calm the wind and stop the spread of the fire?

Bible Revision is one of the strongest arguments that could be offered against book and it ought to be circulated everywhere. Send ten cents for a copy or one dollar for twelve.

(Continued on Page 12.)

The Christian Bible

Cause. of. Rejection Found Upon its Own Pages After Careful Investigation.

(By J. J. Greenough).

The sacred book of the Christians has been deemed holy, and a revelation from God for many centuries by the nations of Europe and America. The foremost in science and art. As my father in Boston and Matthew Carey, in Philadelphia furnished the public with all the octavo bibles used in the schools and elsewhere. My father had the territory of New England and New York while Mr. Carey had the rest of the United States early in the beginning of the last century. My father's bible was all in old Scotch standing type, locked up in iron chases, and weighing some tons. Subsequently my father stereotyped the bible, using the metal of the standing type. My father was the best proof reader I ever knew. He read all the proofs in the stereotyping, and I was called on to read the standard bible to him. In this duty I read the bible aloud four times through from end to end, consequently I was well posted in that literature.

As my mind was active, and retentive, I felt that I had mastered the book. The wonderful contradictory and incomprehensible passages, not to speak of the vulgar, which sometimes made me, a child blush. Caused me to investigate the history of its advent. To my surprise I found that the most learned had no knowledge of the authors of the Bible, or when it was written. I gradually ascertained that it is probable the Old Testament was collated and compiled by Ezra after the return of the Jews from Babylon, where they had been held in captivity, from legends handed down from antiquity by the Hebrew traditions coupled with those of their Babylonian captors, to whose literature they had free access, and the pentateuch was largely taken and adapted to the Hebrew version. I found that ingenious theologians had twisted and transformed the most tales of the deity into divine revelations, the most barbarous acts being coupled with holy teaching showing that the only one in which malignity and vengeance was not a crime was the God the Hebrews worshipped.

As I had been brought up in a school of equity, and was too independent to be influenced by sophistical arguments, I construed the legends as their plain language indicated, I found the God of the Bible to be quite human in his attributes, unquestionably inhuman form (a visible entity, talking at one time with Moses "face to face as a man speaketh unto his friend," and at another time, in the same chapter, v. 18: "And he said (to God) I beseech thee show me they glory;" v. 20: God said, "Thou canst not see my face, for there shall no man see me and live." And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; And it shall come to pass while my glory passeth by that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by, and thou shalt see my back parts: but my face shall not be seen." such is the frippery of the God of the universe as delineated in Exodus.

Robert Ingersoll has well said "An honest God's the noblest work of man," but no man has yet achieved it. While there is much to deprecate in the legends of the Old Testament, the Christians have developed it as con-

taking divine revelation for their divine Savior believed it true. But we will not analyze the book in detail. Its moral teachings are not above the times in which they were written and clearly show God in human form, vacillating, vengeful, repentant, and grossly partial.

The New Testament was composed by authors of whom no knowledge is extant. The Gospels were written by proselytes from traditions a hundred or more years after the death of Jesus, and show every mark of the fabulous in their composition. That according to Matthew, relates a story of the miraculous conception and birth of Jesus, which is closely copied from the ancient story of Buddha written six hundred years before and well known at that time throughout the east. The remarkable feature of this abnormal incident was the profound secrecy in which it was kept. The only witnesses being unknown shepherds, to whom it was revealed, and who after worshipping him vanished into oblivion, and a bevy of wise men from the East came with gifts for him and vanished, who they were, and where they came from is not stated. The improbable story of the slaughter of the children is clearly taken from the story of Buddha, no mention of it is made in any history of the times, and no allusion to it is made by the mother or father of Jesus. Subsequently some thirty years after the neighbors of the family well knew Jesus, his father and mother, brothers and sisters, and denied his divine pretensions to Messiahship, as did all his family, with no pretension of knowledge of his divine origin; about which Joseph and Mary were equally silent. From the gospels we learn that he went up to Jerusalem with his followers, some five thousand, who were with him on the mount, armed, as we learn from Luke, who with shouts of hosannah, son of David, and King of the Jews, took possession of the Temple and turned out its occupants; which in the eyes of the Jews was a sacrilege deserving death: After holding the Temple for some days he was driven out, and went into hiding where he was apprehended by the treachery of one of his disciples, and as the Jews had no authority to execute him, he was turned over to the Roman Governor, Pilate, tried and executed for making himself King of the Jews.

From those incidents, and the story of his resurrection, was subsequently built up by Paul, a religion that has been the curse of Europe, and stultified the thinking world up to the present day. The resurrection myth is founded on the shallowest foundation conceivable; as has been set forth in any volume. The origin of supernatural conceptions. After his execution it is declared he appeared to a woman proselyte, who did not know him till he declared himself, and subsequently his disciples declared they saw him, and that he lingered around 40 days, during which time he had the carnal propensity to eat. What his long tarrying after his resurrection was for is not explained, he neither said nor did anything to advance his cause, and kept carefully out of sight of all but his adherents; he finally ascended up to heaven and disappeared in a cloud, thus showing that the writer of the story thought heaven was a permanent place located above the stable earth, in which God resided; all of which modern science has annihilated, showing the fabulous character of the whole story.

Upon this incident of a fraudulent Messiah of the Jews, expanded by Paul, and his followers, who wrote a hundred years after the death of Jesus into a son of God. The Christian world believes it, while I, who realize the established facts as above stated, repudiate the theological portion as fable.

BE INDEPENDENT.

One of the principal injunctions of the Christian bible is that to be considered a true believer one must walk humbly before god.

This walking humbly is unsuited to man or woman in whom flows the blood of independence. Walking humbly before a non-entity, a figment of the imagination, is even worse than falling prostrate before the idols of pagan worship. Humbleness is ever subservient. Men must and will continue to outgrow the narrow, cramping creeds of orthodox faiths. Creeds are just like men in the strict sense that they are born, live and die. Creeds do not grow because men grow for as men grow the creeds disappear and die. For a time newer creeds take the place of the old. The slave is not free, if, in striking off his chains he permits others to be substituted therefor. Every creed known to man demanded humility, meekness and subservience to someone in supposed authority and as a rule this was the priest.

In proportion that man has grown independent and has dared to proclaim it, the humble walking has disappeared. This spirit of independence invades and permeates the realm of intellect to a greater extent today than it has at any previous time in the world's great history. Once the benevolent rays of independence enters the mind of man, whether in politics or sociology, it soon reaches out and extends to religion and in the process orthodoxy suffers. Just as the creeds demand humbleness so does Freethought insist upon independence. Freethinkers are as independent of the gods as they are of orthodox believers. Is it necessary for a man to be humble in order to be holy? We prefer independence with all the unholiness that may attach to us by reason thereof. The mind of an honest man or woman is a law sufficient unto itself and it needs no other, religious or political.

When a man knows he becomes independent. When a man merely believes he continues in humbleness, accepting his dictums secondhand. Every reform has been won by the independent thinkers among men and women. The greatest difficulty with the so-called Christian reformers is that they insist upon reforming other people but make no effort to reform themselves. More men are ruined, for useful work, by theological schools than are helped by them. It is not possible that right must always be with the minority. Truth must ultimately acquire universal recognition. When that day comes where will all orthodox religions be?

Current Comment on Public Events

RELIGIOUS NATURE—FAKIRS.

If recent reports be true the "nature fakirs" have invaded the realm of religion and it is up to Roosevelt and Chancellor Day to come to the rescue. For many moons the orthodox have laid serious claim to what is called the "religious instinct." This instinct was generally supposed to permeate all nature and was, therefore, natural and inherent to man. The argument meant that man could not escape from its influences even had he so desired and as a result thereof a belief in god, with all that such a belief implies, was as natural to man as being born. Nor indeed was man the only object brought under such influences for the belief was inculcated that all Nature was sound and controlled by the same instinct. Forms of worship were accorded the same universal tendency but as education and experience began to expand the human mind to broaden the horizon and extend the scope of information, it was soon discovered that in all nature, man alone, was the only being bound by the narrow, cramping customs of religious worship. Men saw that hens laid eggs, cows gave milk, bees manufactured honey, birds built nests, irrespective of day and time, but according to the yarn recently told by Rev. C. W. Watkins, of Muncie, Indiana, as announced in the press dispatches of the day, all this is changed, and even the hen is accredited with such a pious turn of mind that she actually refuses to lay an egg on Sunday while following the course Nature mapped out for her during the other six days of the week. Rev. Watkins is reported to have said:

"I first noticed her religious tendencies several weeks ago, and it was these, perhaps, combined with her industry as a layer of eggs, that are responsible for her being alive today. I had bought her for a Sunday dinner and was just waiting for the proper time to come before slaying her when she surprised us by laying an egg. Then the next day she laid another and so on daily until Sunday. On that first Sunday she refused to lay, and she has not laid an egg on any Sunday since, although that was several weeks ago. Now she has become a fixture in our home. She is in no further danger of the roasting pan."

The "religious tendency" of the hen is a splendid figure of speech and this preacher ought to feel proud of having suggested it. The inference, however, is cruel. While confessing that we do not believe the reverend gentleman's story we opine he had his mind's eye upon the female members of his congregation when he thought of the "religious instinct" in the hen. And yet, the hen knows just as much about god and crucified saviors as the women. These are essential parts of religion without which the "religious instinct" would be a vain superfluity. Hence, the religious tendency of the parson's hen is on a par with the religious tendency of the whole Christian world. This feathered biped is deserving of a place in some orthodox shrine as being the only known animal outside of the human species betraying any evidences of a religious tendency, unless, mark you, the preacher's story is another attempt

as nature-faking. In any event, as this is said to have occurred so near the domicile of Dr. Bowles there is a splendid opportunity for him to make a scientific investigation.

WHEN A WOMAN WILL, ETC.

Rev. Robert William MacCullough, which is his full name with all the trimmings, pastor of the First Baptist Church, at Middleton, New Jersey, is woefully lacking in business judgment. He has brought himself in serious conflict with the ladies of his church and if history is worth anything as a teacher, he is in for a bad time. We predict the women will win out and the parson may lose his job.

It appears that the Sewing Club, composed of the females of his flock, had been in the habit for years, of indulging in a game of progressive euchre. In pursuance of this custom, established by long usage, the ladies are said to have announced another series of games at which a list of twenty prizes were offered, whereupon the preacher openly denounced them, quoting the law of the state against gambling and likened them all, maids and matrons, unto the common tin-horn professional gamblers of the country, and went so far as to call upon the police to enforce the law against the women.

Then what happened? The women simply resolved to fight back and dared both parson and police to interfere with their program. The report does not state whether the euchre party has yet been held or if it is yet on the program. Lucifer may lurk in the euchre deck and if he does we take it that the ladies will risk chances on the game and permit the parson to skidoo. Not so very long ago a Brooklyn preacher actually organized a monster euchre party at Coney Island, in which one thousand couples participated and the profits realized from the game were used in liquidating the church debt. It is evident that god does not impart similar instructions in each of the earthly agents. The question that now presents itself is, if the ladies in this case are arrested and fined for playing a simple game of euchre what will become of the church and what will the parson do for a congregation?

THE CHURCH OF MANY FACES.

Again the recent promulgation of excessively stringent rules by the Roman Catholic Church in America concerning marriage, it is interesting to observe that the same church, governed by the same authority, but in France, has adopted and issued a rule upon the same subject exactly the reverse of its American proposition. In America the marriage contract is made altogether subservient to the church. In France the church is made subservient to the marriage contract. These extremes indicate the popular will among Catholics of these countries. American Catholics, being accredited with loyalty to the church, are easily controlled by the church authorities. French Catholics are manifesting an indifference toward the church and in order to meet their defection the church has let loose of its orthodox

strictures and now announces that priests may marry any couple presenting themselves for that purpose without any previous formality so long as the law of the land places no restriction upon the marriage. In other words, according to late reports from Paris, Monsignor Annette, the new Archbishop, has authorized the abolition of the ban which required a pending marriage to be announced from the pulpit for three successive Sundays before it could be solemnized. The result of this has been a large decrease in the number of church marriages and a corresponding increase in the number of civil marriages. Unwilling to allow a chance for seeming authority to get past it the church has abandoned its attitude upon this question and is compelled to conform to the wishes of the people.

This is but history repeating itself, and yet when the Church in France and the Church in America is studied by comparison, the many sides of its face are made apparent. It evidences the fact that where it is powerless to force its mandates upon the people the church is willing to make an unconditional surrender and make a play to the gallery. Such a contremis is a distinct triumph of the people over the church. It does not reflect much credit upon Catholics in America that such great liberality should be extended to their brethren in France and be denied to them. Yet there is no accounting for the abject humility of a believer, and the willingness to submit to every arbitrary rule made for him by an unscrupulous and selfish priesthood.

BABIES VS. BALLOTS.

Unless memory misleads, the late W. C. Brann once wrote that as regards woman's suffrage the majority of the fair sex would rather have "forty babies than one ballot." Lack of knowledge or information prevents a confirmation of such a view, but in spite of the claims made by numerous of the so-called "suffragettes," it appears that a large number of women are averse to exercising the electoral franchise.

Our authority for such a statement comes from the St. Louis Post Dispatch, a newspaper which recently propounded a number of questions at women concerning the suffrage and, according to the reported answers made, the vast majority looked with disfavor upon the right to vote, some were in an attitude of indifference, while a very few were openly in favor of equal suffrage to the sexes. Of course great care might have been exercised in the selection of the women to whom these questions were put for the purpose of bringing about such a result, and yet, if the answers are truthfully given they do but bear out the arguments of the equal suffrage advocates, to the effect that the greatest enemies of woman's suffrage are the women themselves.

If the right to vote, or the privilege of voting, would mean the slightest improvement for women, we say give her the ballot, or anything else she might ask for. When intelligent men perceive the mass of corruption and vice in which American politics is engulfed, they will naturally hesitate about getting their wives, mothers, daughters and sweethearts, mixed up in such a mess. Thousands of honest men take no part in politics because they have no wish to become contaminated. Professional politicians, men who steal votes and men who miscount votes, realizing their own condition of servitude, are, in a sense, unwilling to see their female relatives involved, in such questionable transactions.

Admitting the truth of the argument that woman's presence in politics might have a strong tendency towards a general purification, yet the political ambitions of the male biped would lead to an utter disregard of the women workers. There can be no doubt but what thousands of women could vote as intelligently upon political issues as many men, but the mere fact that a preacher can exert such an influence over them in matters of religion, suggests that they would become equally as easy prey for designing politicians and their agents, puts the fact of woman's suffrage so far in the future that even the eye of prophecy fails to catch a glimpse. With women, as with men, religious freedom must precede political freedom. The yoke of the church must first be sundered before the political yoke can be removed. This would open another sphere for the propaganda of women. Break away from the iron-bound superstition of orthodox religious belief and the avenue is opened for political emancipation.

PREACH THE GOSPEL FREE.

The non-attendance at church upon the part of the masses has led a St. Louis preacher to hit upon a novel plan. He has made a proposition to preach the gospel free, that is, without any salary, provided some wealthy philanthropist will build him a church and endow it with a sufficient income to guarantee its support and maintenance. The plan won't work. With innumerable churches already in existence and these having many empty pews, why build any more? If the people refuse to attend churches now in operation for soul-saving it is not to be presumed that they would attend another. It may be that they are too indifferent towards the soul-saving business, in the event of which, twenty new churches would be no more effective, as to results, than one. It is true that many people cannot afford to become church members. The constant demands made upon them for money for different church enterprises, convinces them that, after all, neither the preaching of the gospel, or the offer of salvation, are free, and a church that could be run without cost to its congregation would soon fall into Grover Cleveland's innocuous desuetude. The poor man, who may be religious, has discovered that he can pray and meditate upon sin and the plan of salvation, in the solitude of his own home, without having to hire some preacher to do it for him by proxy. In the course of time he further learns that the sun shines on the unbeliever as well as the believers, and that when the tempest strikes it hits saint and sinner alike. Then reflection comes and he soon perceives that prayer and faith cannot change a fact in nature and the parson's occupation is gone. He is relegated along with the medicine man of the savage."

If the St. Louis parson will but pause long enough to give a truly serious thought to the situation he would discover that the age of faith is not of today; that it belongs to the past; that decline of religious faith has lessened belief and attendance at church has correspondingly fallen off. The free church idea is but a blind guess in the dark, made in the hope of reviving a prestige once enjoyed, now lost. No philanthropist of wealth will be found to build this church for him. True philanthropy does not belong to orthodoxy. The philanthropic impulse is Humanitarian and it never occupied a place in intolerant orthodoxy.

NO CHRISTIAN UNITY.

Although numerous movements are reported in existence for the avowed and sole purpose, existing conditions point to the conclusion that the opposing Christian sects are getting further away from each other. All will unite to damn the independent unbeliever but the freedom of the latter is enhanced by this refusal of the sects to get together.

From Baltimore it is reported that the General Methodist Conference, which has been in session in that city, denounced the Roman Catholic and Greek Catholic churches in most emphatic and bitter language, while from Philadelphia the report comes that fifty ministers of the Episcopal church have renounced that particular brand of saving grace and have agreed upon a date, not given, but said to be in the near future, when they will join the Catholic church in a body. At the same time the Methodists got in a fight among themselves and the preacher applied the gag rule to the lay members in such a vehement manner that it forebodes further trouble.

The denunciation of the Catholic branches of the Christian hierarchy came from Bishop William T. Burt, who, the dispatches say, had been assigned to labors in Europe, and came in his report to the Conference upon his work in that field. He declared that the Roman Catholic Church had "become degenerate and corrupt and utterly devoid of the spirit of evangelical Christianity" and his criticism of the Greek Catholic Church, which exists solely in Russia and Asia Minor, was that "the evils of the Greek church are multiplied and emphasized in Romanism, but with this difference, that the latter is Jesuitically aggressive." How these Christians do love one another. Such a castigation comes better from this source than from the unbeliever. It ought to have its effect upon other Christians.

Regarding the renunciation of the Episcopacy by the fifty ministers aforesaid, and their prospective admission into the Catholic faith, but little need be said. They were all "High Churchmen," anyhow, and Catholic at heart, while Protestants by profession. The defection will have but a temporary effect for enough sap-heads can be found anxious for an easy job, to fill the vacant places.

AN UNCONVERTED BURGLAR.

Christian Theories Are Bad But Their Practices are Worse.

(By John F. Clarke.)

Dean Swift said: "The nearer to the church, the further from god." Here is an account of a Christian gentleman who trained under two evangelists and is entitled to a degree of proficiency in burglary.

Just read, Jim and Charlesworth, one of you pray while the other takes up a collection:

VIRGINIAN HELD AS RAFFLES.

Recently Wed Society Girl, And Is Accused of Burglary.

San Francisco, May.—"Dr." W. W. Goelet, graduate of Columbus College and traveler, who married a young society woman of Oakland four months ago, is in the Berkeley city prison, charged with burglarizing eight residences and apartment houses in Oakland and Berkeley. His name appeared on most of the hotel and apartment houses registers as W. F. Wythe.

The Berkeley police have had Goelet under suspicion for two weeks.

Goelet's method, according to the police, was to engage rooms in high-class hotels and

apartment houses and then plunder right and left. Some time ago he traveled with Benjamin Fay Mills, the pulpit lecturer, as his private secretary. He had also been secretary for Dr. Bidewolfe, a noted evangelist.

Goelet is 35 years old and a native of Virginia. His parents, it is said, live in Washington, D. C. He was in the Spanish War, serving in the hospital corps in Cuba."

Isn't this a lovely lay-out?

Yet, evangelists strut the land telling the people that infidels are the only people who do wrong.

It takes a lot to disgust some persons with the religious rot of this day, but we are getting there and the sanctified are helping us out. Christian theory is bad enough, but Christian practice is fierce.

Things are getting so bad that professed Christians often say to me that they are tempted to quit the business and join me in fighting the hypocritical humbug. Fear of retaliation has kept many from renouncing Christianity, but that fear is proving groundless and the timid are taking a few steps in freedom. The hue and cry against "Christianity" is heard in the land and seems an outlet for the doubters to leave the sinking ship of Zion. Preachers are kept busy apologizing for "bad breaks" and out cropping of free-lovism. Since Jesus Christ allowed women to wash his feet and dry them with their hair, there has been an epidemic of that business upon the part of pastor and maid accompanied with mishaps to the maids. It was a bad precedent to set and a worse one to imitate. I see that an Episcopalian rector in New York State was charged by the father of a school girl with kissing the lass, and the rector stood his ground and declares that it is his pastoral right to kiss the women of his congregation and his duty to do so. The irate parent and the rector's wife both dissent from this dictum. Quite a controversy is raging over the matter, the bishop of the diocese upholds the rector, while other rectors express doubts as to the tenet. One rector says that he sees no harm where the rector is 80 years old and the girl about 6 or 8 years old. In the case at issue the man is 35 and the girl 17. Kissing girls is no doubt an agreeable pastime, but the damsels lips are likely to be loaded with passion and the kiss is apt to be felt, like an electric shock throughout the system. Persistence in the contact is apt to set both "souls afame with the love of Jesus' name" or something else.

Preachers loudly proclaim that Freethought and free-love are synonymous terms and that the exponent of the one is the practitioner of the other.

Freethinkers are mostly philosophers and philosophy is more likely to turn to platonic friendship than to amatory inflammatory yum-yum. Philosophy, while it may not make one immune to temptation, yet cools the blood and systemizes the system. Mentality predominates and the nerves are more or less under control. This is much safer and saner than the high pitched rhetoric of passionate religion. And religion is passionate. It stirs the emotions and causes thrills. Thrills are those telepathic soul emanations that find responsive echoes in opposite sexes. Emanative missionaries are let loose to make dates between those who have no legitimate business with each other. This makes religion popular with the sensual minded. Street flirtations have similar effects, and satisfy that prurient element that is opposed to sermons, but "feel" religion in their bones.

Jim, I will keep you posted on burglaries Christians. The police are kept busy with them now-a-days.

BLUE GRASS BLADE

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Editorial

MAN'S MONOPOLY.

Reading over a prospectus just sent out for the benefit of Asbury College, Kentucky, we were deeply impressed with the alleged "holiness" of the institution, and the braggadocio of the faculty in preparing young men and women for the ministry.

The "power of the spirit" is certainly resting over and upon this institution for the prospectus assures the readers thereof that they have had prayer for breakfast, prayer for dinner and prayer for supper, prayer at bed-time and prayer upon rising. They might have gone a little further and sent a hunk of it to the laundry where by a process of steam cleaning and scouring something might get a thorough cleansing.

One of the articles, designed for the instruction of parents and guardians of prospective students, informs them that during the past

year, "our energy has mostly been expended in agonizing prayer." That kind of prayer ought to fetch 'em. If it don't the other brands are sure to fail and the good lord of the Christian hosts will soon be up a tree.

From a perusal thereof, we have been able to learn the gender of the holy spirit and to our immense delight we find that it is masculine. It would have been a terrific blow to the sterner sex to have the holy spirit a woman, a she, as it were, but with the tutors for authority our fears are allayed and we delight in the fact that he is a male person. Speaking of a patched-up revival indulged in, the prospectus says that it was without a leader, and that "the holy spirit was the chief executive and everyone acted as HE dictated." This makes the trinity composed absolutely of men. Not a woman in the firm. As inferior creatures, just a little lower than men, they ought not to aspire to a partnership in the god business. As we have never been previously informed upon the sex of the holy spirit we had begun to dread the possible fact that it might be a woman, but Asbury College came to the rescue in time to save us from doubt and almost despair. Now we know we are safe. Man is likely to stand by man and our chances on the future are enhanced. No female deities for us. The heavenly hierarchy would be in a dreadful fix if a woman should happen to creep into the firm. Safety and satisfaction is thus derived and as the prospectus is to be widely circulated let us hope that others will also profit by the information thus vouchsafed.

When it comes to doing the god business, man has a gigantic monopoly and he can now rest in sweet content, take a smoke in the chimney corner and reflect upon what it is to to be in such a combine.

RELIGION IN THE PHILLIPINES.

In a recent mail the Blade was made the recipient of a copy of a small pamphlet published by Bruce Rogers, of Girard, Kansas, consisting of a compilation of extracts from a message transmitted to the United States Senate by the late President William McKinley upon the issue of religion and religious influences in the Phillipine Islands, especially dealing with the conduct of the friars and representatives of the Roman Catholic church under Spanish dominion. The work is of a startling nature and exposes, by investigation, inquiry and judicial, or quasi-judicial procedure, the political intrigues and gross immoralities practiced upon the people in the name and by the authority of a merciful Christ.

For the most part the pamphlet gives the testimony elicited verbatim and names of persons testifying. That such a document should be submitted to the Senate of the

United States by a President of this Republic and in the face of such testimony, cabinet officers and their co-laborers could indulge in political intrigue with the modern representatives of that same church, is almost beyond credibility. Mere flashes of this testimony had heretofore found its way into public print but so far as we know this is the first time it has been so extensively published. Taken from an official report the facts furnished are accorded both weight and authority. A perusal of this pamphlet is well calculated to make the American people sit up and seriously reflect upon their possessions in the eastern archipelago. American officials also give their testimony which include Brigadier-General R. P. Hughes, and a number of American journalists. Interviews with Filipino officials and prominent residents of the larger cities, who, with one accord, condemn the friars for their conduct in general, and many cite instances and particulars wherein they constituted a distinct curse to the country.

The whole investigation is based upon a Senate resolution adopted January 26, 1901.

RELIGION IN AMERICA.

The struggle for religious liberty in America, culminating in the Declaration of Independence, and that essentially secular instrument, the constitution of the United States, constitute a harrowing and bloody chapter in the early history of the colonization of the New World.

Tracing through the uncertain light and indefinite accounts given of that early period we find that on December 11, 1620, the Mayflower landed at Plymouth. The company numbered 102. King James I. of England had declared that he would compel the Puritans to conform to the church of England, or, failing in his purpose, to harry them out of the country, through governmental persecution. Innumerable persecutions followed. All over England the Separatists were subjected to such gross brutalities that they determined upon leaving and hundreds of them emigrated to Holland. Some of them dreaded that their children would lose their English habits and speech among the Dutch, so they applied for and secured permission to settle upon the coast of New Jersey, then a part of Virginia, and under the leadership of William Brewster, Miles Standish, and John Bradford, they came to America. Winds carried them too far north to allow them to land on the Jersey coast, so they landed at Plymouth.

Still later, in 1628, Archbishop Laud made an unwise and injudicious attempt, under Charles I. to restore Roman Catholic Ceremonials in the Church of England. This created further religious dissent and more persecutions for opinion's sake followed. Revolting against this policy a large body of Puritans decided to emigrate to America, as others had done before them. Acquiring a

grant of land between the Merrimac and Charles Rivers from the Council of New England, they came and settled upon it, obtaining all the rights of a self-governing corporation.

Although fleeing from persecution in the old country, their first act was to establish a theocracy in the new. Laws were made and promulgated giving the right of suffrage to none but church members. The ministers wielded a terrible power in politics. They were its spiritual and temporal masters. In the course of a few months the colony grew to be a rabid theocracy in which the building of churches and the preaching of the gospel were of the first importance.

In 1636 Roger Williams led a revolt. He demanded that all religious beliefs should be tolerated and that the affairs of church and state should be kept entirely separate. For this he was ordered to leave the colony and return to England, by the Puritan clergymen, on the ground that his views were dangerous. In this they were aided by the magistrates who were the servile tools of the church. Williams left the colony, but he did not return to England. He plunged alone into the wilderness and into the country of the Narragansetts. Their chief, Canonius, granted him a tract of land upon which he established a settlement and named it "Providence" in the hope that it would prove a shelter for all who were persecuted for opinion's sake. Here, all citizens, whether church members or not, were to have equal rights before the law.

Following the banishment of Roger Williams, and in the same year, Mrs. Anne Hutchinson was also compelled to leave Massachusetts because of her religious opinions. She settled upon Aquidneck Island, and the colony she founded was named Portsmouth. Newport was founded a little later by other exiles.

Back in Massachusetts religion was enjoying a wild orgy. The law was active in enforcing the performance of religious duties. The people were summoned to church by the beating of drums and were marched up to it in military order. The bible, printed sermons and almanacs were the most popular literature. Witch trials were had in abundance. The malice and envy engendered by religious hate and despotism caused thousands of inoffensive and aged women to fall victims to the dread superstition. And so things continued until 1758 when Patrick Henry, then a young and obscure lawyer, fought the parson's right to claim tithes of tobacco and by his boldness and eloquence succeeded in putting the parsons to route. This was the first serious break from the church in America, upon its own territory.

Step by step the breach grew and widened. The intervening gulf became impassable. The clergy were determined to stand their ground. The liberal element refused to surrender.

Thousands had fastened upon the issues raised by Patrick Henry, but the church was unable to regain its lost prestige and power. From that day the policy of the church has been to temporize. Concessions were granted in one direction for privileges in another. At last came the immortal Paine, who, aided by his co-peers, gave us a government without a king, a country without a church and a constitution without a god.

TWO FREETHOUGHT CONVENTIONS.

The Blade is pleased to announce that arrangements are practically completed for the holding of two important conventions of Freethinkers at Canal Dover, Ohio, beginning September 6, and continuing for several days.

Both of these gatherings should be well attended.

An open invitation is extended to all Freethinkers to attend and show their colors by taking part in the proceeding and encouraging the work by their presence.

First will come the convention of the Buckeye Secular Union, Hon. George O. Roberts, president.

Second in line is the Convention of the Materialist Association, Mrs. Eliza Mowry Bliven, secretary.

The Opera House at Canal Dover has been secured for both.

Among the well-known Freethought writers and advocates who have promised to attend are Dr. Bowles, Otto Wettstein and others. It will be worth the trip to meet these champions of the intellectual arena and hear them expound the gospel of universal mental liberty. If it is possible the Blade's editor will be on hand and help in the work.

Every Freethinker within a radius of 300 or 400 miles ought to be present. Some will travel much further. Distance cuts no ice when one's heart is in the cause.

If you are thinking of attending write to George O. Roberts, Dennison, Ohio, or, to Mrs. Eliza Mowry Bliven, Brooklyn, Conn., and either will give you more detailed information.

NOT DEAD, BUT DYING.

At the risk of being deemed a trifle orthodox we have made a biblical text the basis of this article.

It was used in a recent sermon by Dr. Aked, the preacher imported from England, by John Rockfeller in an effort to point out some unplatable truths. The thoughts suggested by Dr. Aked were not original with him but were first promulgated by Thomas Dixon, in the New Broadway Magazine, mention of which has already appeared in the Blade. Dr. Aked denounces the modern orthodox preacher as being "parrots" and all guilty of repeating "dead church cries." Has it not occurred to Dr. Aked that, he is but "parroting" Thomas Dixon and that he has used much of the latter's identical words and figures in his sermon? The text, however, is as follows:

"Can ye not discern the signs of the times?"
Mathew 16-3.

This question can be answered affirmatively.

The poignant signs of the times point to the inevitable conclusion that Christianity is out of joint with the age, the times and the people. Following the universal law theology is passing away and yielding place to new ideas. A period of disintegration has set upon all forms of religious faith and in the segregation that must follow the old theologies will be forgotten.

Most important of all is the admitted rapid spread of Atheism in Germany. The refined and educated classes have cut loose from the orthodox faith. To such an extent is this recognized that the pious scholastics are pouring out torrents of protests. Above it all comes the welcome admission that a special propaganda is being undertaken in Germany on behalf of Atheism, which is being prosecuted with intense enthusiasm and ability. Atheistical literature is being widely disseminated among German college students and the information is given that on every hand the people are tiring of the old religions and that orthodox theories are unable to cope with the advancing intelligence.

In America, the signs of the times, appearing through the recent discharge of Prof. H. H. Bawden, from the Cincinnati University because of his advanced personal views, points to an ardent hypocrisy embodied in modern Christian methods of instruction. Prof. Bawden, in a published interview, says, the average college professors have not "the courage to stand up and say what they think." This denunciation extends not alone to their thoughts concerning sociological problems, but strikes all religious concepts and practices. Upon the latter subject Prof. Bawden declared:—

"I think I am reflecting the opinion of the best education when I say that a university is the one place above all others where the spirit of free inquiry should prevail, and where any question and any problem of a kind including human nature should be open to untrammeled investigation."

"There was a time when it was damnable heresy to doubt the geocentric theory of the solar system. There was a time when Protestantism was what the world originally signified—a protest against the established church. There was a time when it was blasphemous to substitute evolution for creation. There was a time when the higher criticism was regarded as endangering the authority of the Christian scriptures. All these subjects have successively come under the scrutiny of science, and the heresies of yesterday have become creeds of today."

But little reference need to be made to the situation in France. The separation of church and state has there been made absolute and the Republic still maintains a defiant attitude.

The demand for a purely secular education

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in England is rapidly increasing. The progressive forces are gaining in strength, influence and numbers. This will be made a direct political issue in the pending parliamentary election and sides are being closely drawn. At first face there may seem but little importance in this struggle but beneath the surface there lies a smoldering public opinion that is decidedly antagonistic to the notion of promulgating orthodox views through public school instruction. The real issue is church or anti-church control of the British educational institutions and a protest against the method of tainting the mind of childhood with superstition and orthodox fanaticism at public expense.

Our own country seems to be lagging in these essential features of aggressive propaganda. The habit of quietly giving way to orthodox encroachments upon legislation has become a custom. Roosevelt recognized the mockery of the "In God we Trust" inscription upon the coin of the realm, but a mamby-pamby, toad-eating Congress promptly restored it because of a desire to make a show of holiness before professing Christian constituencies. Religious laws are enacted and, in some cases an attempted enforcement follows, but while the majority of the people are heard to make feeble protest there is no concert, no organized plan of opposition. Delegations of preachers call upon executive officers, and the latter, hearing but one side, foolishly imagine there is no other and readily agree to appease the feelings of the pious by official action in the direction sought.

Prosecuting the inquiry further we find that special reliance is placed upon the publication upon fake feature stories in the newspapers which account some newly discovered evidence tending to prove the truth of Christianity. Even the pope of Rome is said to be "unduly alarmed" but if the Christian church is of god, as is claimed, what need exists for the slightest alarm?

These are the signs of the times.

They are but a partial and inconsequential review.

Being capable of discerning them we agree with Dr. Aked in concluding that they point a rapid decline in the orthodox faith, but in them we can also see that which Dr. Aked is unwilling to admit, namely, that no policy can be put forward by the church that is capable of arresting it.

STUDIES IN ORGANIC LIFE.

The study of Nature offers a certain antidote for the follies of superstition and religious faith.

No earnest student of Nature can possibly believe in god or the special creation of plants and animals according to their species. No student of Zoology can be brought to the belief, or a conception, that animals, plants and minerals are independent members of existence, for he perceives and is brought face to

face with the fact that all are dependent and actually touch upon one another. The matter of the living, or organic world, is identical with that of the non-living, or organic. Carbonate of ammonia and water, a blade of grass, and a horse, and even man, are but the same elements differently combined and arranged. Plants compress the forces of inorganic nature into chemical compounds; animals liberate them. Plants produce. All animals consume. The work of plants is synthesis, a building up; the work of animals is analysis, or destruction. The tendency in plants is de-oxidation; the tendency of animals is oxidation. Without plants animals would perish; without animals plants would be useless in the economy of Nature.

Animals, like plants, live, grow, reproduce and die. These are the capital facts of every organism.

Life is manifested in certain special acts called functions. These functions are performed by certain special parts called organs. The stomach is an organ whose function is digestion. A single organ may manifest vitality, but, except in the very lowest forms, it does not show forth the whole life of the animal. In being set apart for a special purpose an organ takes upon itself, so as to speak, the duty of doing something for the benefit of the whole animal, and is absolved from doing other things. The stomach, for example, whose sole function is digestion, is not called upon to circulate or purify the blood.

One of the peculiar facts in animal life is that there may be functions without organs, as the organless Amoeba digests, respires, moves and reproduces by its general mass. As we ascend the scale of animal life we pass from the simple to the complex. Groups of cells, or tissues, instead of being mere repetitions of each other, take on a difference and become distinguished as special parts with specific duties. The higher the rank of the animal the more numerous the organs. The more complicated the structure, the more complicated the functions. But in all animals the functions are performed under conditions essentially the same. For example, respiration in the sponge, the fish, and in the man, has but one object and one means, though the methods are different. A function, therefore, is a group of similar phenomena produced by like causes.

The life of an animal consists in the accumulation and expenditure of force. The tissues are store-houses of power, which, as they waste and decay, is given off in various forms.

All the apparatus and phenomena of life may be included under Nutrition, Motion, Sensation. These are possessed by all animals but in a variety of ways. No two species have exactly the same mechanism and method of life. The task set before the student is to learn to distinguish between what is vital and what is accessory. That only is essential to life which is common to all forms of life.

Our brains, stomach, livers, hands and feet are, in a sense, luxuries. They are necessary to make us human beings, but not to make us living beings.

The first object of life is to grow. No animal is born finished. Some animals, like plants, grow as long as they live, but the majority soon attain a fixed size. In all animals, however, food is wanted for another purpose than growth, namely, to repair the waste which is constantly going on. Every exercise of the muscles and nerves involves the death and decay of tissue. The supply must equal the demand in order to maintain the life of the individual, and, as, an organism can make nothing, it must seek it from without. An animal begins to die the moment it begins to live.

Proceeding with our studies we find that many animals, as most insects and mammals, live solely upon vegetable food, while some species are restricted to particular plants. The majority of animals feed upon one another. Among these are the hosts of microscopic forms, and all the radiated species such as Crustaceans, beetles, flies, spiders, fishes, reptiles, birds, quadrupeds and man. The latter, and some animals, are omnivorous and feed upon a mixture of animal and vegetable food. The use of fire in the preparation of food is peculiar to man alone; but for ages he ate his flesh food raw as other animals. A few of the strictly herbivorous and carnivorous animals have shown a capacity for changing their diet, while certain animals in passing from the young, to the mature state, make a remarkable change of food. The tadpole feeds upon vegetable matter alone, but when it becomes a frog it lives upon insects. Many tribes, especially of reptiles and insects, are able to go without food for months, or even years. Insects in the larval, or caterpillar state, are exceedingly voracious, but upon reaching the matured, or winged state, they eat very little food, some species taking none at all. The Zoologists have discovered one species, what is called the male Nottomma, which takes in no nutriment from the time it quits its egg until it dies.

Here is an interesting field of Nature study. The subject will be more minutely gone into through the Correspondence School. In this branch of study will be shown the general unity in structure, order of development and the general reign of natural law over all.

Many have written making inquiries concerning the plan, scope, methods and system of instruction, and seeking information on the subjects to be taught. These brief reviews, or outlines, of Nature studies are designed to permit an insight into some of the lessons that are to be taught in the hope of rousing a greater interest concerning the possibilities of the School.

Our confidence in it is supreme. We desire to put all our readers in the same frame of mind that they may come to view it as we do and interest emselves in its success.

The Christian's Messiah

If Bible Prophecies Are Wrong, Whence Came
The Christ Idea?

CHAPTER TWO.

(By A. A. Snow.)

As we have seen there were predictions made in the Old Testament of various deliverers that were to come in the future and rescue the Jews from the various distresses they were in such as captivity and similar oppressions. These predictions acted as a nucleus on which future prophets extended and enlarged. Thus grew the idea of a coming messiah. The term messiah in Hebrew signifies anointed. Cyrus was called the anointed of the Lord as he was to deliver the Jews from the seventy year captivity of Babylon. Being in constant warfare he conceived as a great diplomatic scheme the idea of giving the Jews their liberty in order to insure their co-operation zeal and sympathy. This notion he made known to the people through pretended predictions from the Lord, even going so far as to make interpolations in Isaiah written two hundred years before, as has been ferreted out by the Higher Critics of the present. In Isa. 44:28 and 45:1-3, we read: "I am the Lord ** That saith of Cyrus, He is my shepherd and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates and the gates shall not be shut." Now if the word messiah means Christ Cyrus and not Jesus was that Christ or else the Old Testament was not only going to deliver the Jews but also to rebuild Jerusalem and the temple.

The people were very ignorant, when not in bondage the priests and prophets had almost entire control over them. They made great appeals to the future or the past rather than to the present as they furnished better fields for deception and every one who thinks he knows that Christians are adopting the same tactics today. The New Jerusalem was to be built and it was to be a heavenly affair indeed and when the prediction had fully grown and been enlarged upon that city was to come down from God out of Heaven. In the future, yes indeed in the future, one prophet would make the Jews kill off all their enemies, the gentiles, and live on the spoils and their dominion extend to the uttermost parts of the earth. Another would make Jerusalem the cathedral of the world and all nations come up to Zion to worship. And the Jews—God's holy people—would be decidedly in it. "In my holy mountain nothing shall offend saith the Lord." "The wolf and the lamb shall lie down together." As time went on the prophets still enlarged; "For behold I create new heavens and a new earth; and the former shall not be remembered or come into mind. But be ye glad and rejoice for ever in that which I create: for behold I create Jerusalem a rejoicing and her people a joy. ** and the voice of weeping shall be no more heard in her, nor the voice of crying. ** For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

Such language as this and that in the book of Daniel most surely portrayed in the eyes of

the people the coming of a golden age. Can you imagine what inspiration it must have planted in the breast of a poor ignorant zealous believing Jew? Ah, too, there was some messiah, some great leader to make his appearance to bring about this great triumph of God. "O h this great triumph of God's chosen people was not all accomplished at the delivery from the Babylonian captivity; it cannot be in the past, it is surely in the future and soon to come," was the cry of thousands of Israel's unfortunate sons. Hundreds of messiahs did arise and led tens of thousands of Jews to destruction.

One Jesus of Galilee had made great pretensions but he came to his death without delivering the Jews. It is said, at his death many of his followers were disappointed who trusted that it were he who should have delivered Israel. After his death, after it had become an event of the past (religions are always built on the past or the future), some of the sayings of Jesus still lingered; the people resurrected him. It was not God but the people that did this resurrecting, and not three days after but many years. Yes Jesus' time had not yet come to make his deliverance. He was to come again and within the generation in which he lived, and this part of the Bible was evidently composed within that same generation. Little by little the gospels were formed and added to. In them Jesus was made to foretell his own resurrection, but not one of his followers claimed to believe it at the time, but virtually denied it, and I don't believe it either. If Jesus' followers really believed He was the Christ sent from God then they also believed that all they told them was true. If they told them, as the New Testament represents he did, that he should be put to death and raise again the third day they would have believed it, which the New Testament represents they did not.

To make all the Old Testament savings harmonize with the facts as they occurred and the theories of the makers of the Christian religion, they were spiritualized, but as the Jews have not even been delivered spiritually this deliverance was not intended to take place at his coming, but at some spiritual coming in the future, no one knows when, but very soon you know. The New Jerusalem that Cyrus was to rebuild is also made a spiritual affair by the New Testament writers. And the gentiles are all going into it;—all that don't go to hell, as is the most of them. But they have to die to get there which is quite near the truth still using spiritual language.

WRITE HIM—LADIES.

Wanted Correspondence.
Ladies of earnest industrial ranks.
Address O. JOHNSON, Missouri, Montana,
Box 35.

Teacher—Where did Columbus first land?
Johnny Lefthook—I don't know, mum. I didn't read no accounts of de fight.

Downtown—Is your son's collegiate education of any practical value?

Goldbond—Oh, yes; it cured his mother of bragging about him.—Judge.

The thinking man knows that orthodox religion is only a confidence game.

DAVE'S LETTER

To His Dear Heavenly Father.

*Copyrighted by Franklin H. Heald 1908.

My Dear Heavenly Father:

Why did you change your mind and drown all the people in the world but Noah? Why did you save two rattlesnakes and two skunks? Were all the mountains in the world covered with water? Where did all go when it quit raining? How do you make it rain and why did you not make it rain last month when all the Priests in Los Angeles and Bob Burdette were saying mass for rain? They were terribly disappointed that you went back on them and then made it rain when Hatfield started his smoke. Did you think it was Holy smoke he made?

Did you destroy San Francisco with the earthquake? Papa has a picture of the city taken from a balloon and there is one big building left all alone. It is a wholesale whiskey house. Did you save it on purpose? Is it the blood of Jesus? Joe says you are not opposed to drinking. Is that so? Joe is not a prohibitionist but he is as pious as a darkey can ever get. He says all the good people in the Bible drink and some of them used to get drunk? He says that the first black man, was white, till he got drunk and layed all day in the sewer and ever since his children have been black. Joe believes it. He thinks it is a blessing in disguise. Do you ever get drunk and have a good time when a person like Durant or Orchard are hung and go to heaven? How many murderers are there in heaven now? Do all murderers go to heaven? I wish I had a list, and a list of the good people who are in the other place. It might help me decide where I want to go. Joe says when a bad man embrases de lo'd der is music and dancin in heben and dat all things are possible with you. I don't take much stock in Joe's religion, but he thinks he knows it all. Now, if I wanted somebody to find "los" chickens at nite" I would hire Joe. He thinks a chicken is "los" when it is asleep and the person owns it, that wakens it, if it don't squack. Is he inspired when he finds chickens, and when he tells about the big light he seed when he was converted? I just went to see the big fleet of battle ships. Do you believe in killing all the people you can, and would you make the sun stand still so that Roosevelt could kill more people if he wanted too? Wood yough shoot a person in the back to keep him from getting away if you were jealous and angry or only just sometimes? Why didn't you want Eve to dress up in fig leaves? I declare this is a funny picture papa has of you. I wonder if it is like you, I mean the one with a two-eyed soward for a tung. I will put my picture in the next letter if you will send me yours first.

Well I must clothes. There is not a thing to go to Sunday-school for now since Easter, but the preacher is getting up a trading stamp scheme so we can get candy the same as they do in Denver, then there will be some sense in going.

As ever,

DAVE.

Auntie—I think you say your prayers very nicely, Reggie.

Reggie—Ah, but you should hear me gargle!
—Punch.

BLUE GRASS BLADE

THE MAN AFTER GOD'S OWN HEART.

(Continued From Page 4.)

The 23rd verse of the 6th chapter of 2nd Samuel says: "Therefore Michal, the daughter of Saul, had no child unto the day of her death."

Then 2nd Samuel 21-8 says: "But the king took the two sons of Rizpah whom he bare unto Saul, and the five sons of Michal the daughter of Saul, and he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord, and they fell all seven together, and were put to death in the days of harvest."

If "Michal the daughter of Saul, had no child unto the day of her death," then it is an axiom that the "five sons of Michal, daughter of Saul, who were delivered to the Gibeonites," were born after Michal's death. The Virgin Mary having an Immaculate Conception, and bearing one son while she was living, pales into insignificance before Michal who had five post-mortem conceptions and bore five sons after she was dead. This is the greatest miracle in the Bible and lays Jonah and all the others in the shade. David did wonderful things but Michal, his first wife, takes the palm from him. Saul and David in their warfare kept in close communication with the Lord. "David enquired of the Lord" the Lord told David to go out after his enemies." "He prayed to the Lord," "talked to the Lord," "took counsel of the Lord," and "obeyed and disobeyed the Lord." 2nd Samuel 6-14 "And David danced before the Lord with all his might." "Michal saw David through a window leaping and dancing before the Lord and she despised him in her heart." And Michal said to David, Sam'l 6-20 "How glorious was the king of Israel today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself." And David said to Michal, "I will yet be more vile than thus, and will be base in mine own sight."

The 38th Psalm which should be called the Psalm of wailing, shows how faithfully this David, "the man after God's own heart" kept his word.

These are some notes from David's harp in the 38th Psalm in verses 4-5-7-11:

"For mine iniquities are gone over my head; as a heavy burden they are too heavy for me."

"My wounds stink and are corrupt, because of my foolishness."

"For my loins are filled with a loathsome disease; and there is no soundness in my flesh."

"My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off."

The Pope's Bible revisionists should ponder well this confession of the godly David to learn what manner of man he was.

2nd Sam'l 3-2 reads "And unto David were sons born in Hebron. (The daughters were not counted). And his first born was Amnon Akinoam."

"And his second Chilcab of Abigail the wife of Nabal."

"And the third Absalom the son of Maacah."

"The fourth Adonijah the son of Haggith."

"The fifth Shephatiah the son of Abital."

"And the sixth Ithream by Eglah, David's wife."

1st Chronicles 14-3 says "And David took more wives at Jerusalem; and David begat more sons and daughters." How many more wives and sons and daughters David had

David and the Lord only know, but the Bible gives prominence to oze more.

2nd Samuel 11-2 says "And it came to pass in an evening tide, that David arose from off his bed, and walked upon the roof of the king's house; and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon."

"And David sent messengers and took her."

The rest of this chapter will enlighten the reader as to the doings of David. "The sweet singer of Israel" "the man after God's own heart" regarding this matter.

Bathsheba was the name of this beautiful woman.

I always thought it a queer proceeding for a man to take a walk on the roof of his house, and for a woman to take a bath in public. David is the only man on record who ever fell in love with a woman when she was taking her bath, and Bathsheba was quite an appropriate name for her.

When David took Abigail to wife he got the Lord to put Nabal, her husband out of the way 1st Samuel 25-38 "the Lord smote Nabal that he died." David by scheming sent Uriah the husband of Bathsheba "to the forefront of the battle and had him killed." David was an expert at putting men with attractive wives out of the way and he might have had the help of the women, as well as the help of the Lord. The Bible says nothing about detectives in those days.

The second son Bathsheba bore to David was Solomon. Now this Solomon is celebrated not only for his wisdom but for having 700 wives and 300 concubines. Some allowance should be made for Solomon when we remember that he had David for a father, Bathsheba for a mother and his great-great grandma was Mrs. Ruth Boaz who was under the tutelage of Naomi. The old maxim "Blood will tell" was strongly exemplified in Solomon. The ruling ambition of David was to capture the throne of Israel, and the Lord told David to pursue his enemies and slay them" 2nd Samuel 8-6 says "And the Lord pursued David whithersoever he went." 2nd Samuel 8-5 "David slew of the Syrians two and twenty thousand men." 2nd Samuel 10-18 "David slew the men of seven hundred chariots of the Syrians and forty thousand horsemen, and smote Shobach, the captain of their host, who died there." 2nd Samuel 8-13 "And David got him a name when he returned from smiting of the Assyrians in the Valley of Salt, being eighteen thousand men." 1st Chronicles 14-16-17 "Therefore David did as God commanded him, and they smote the host of the Philistines from Gibeon even to Gazer, and the fame of David went out into lands, and the Lord brought the fear of him upon all nations."

King David's son, Absalom, like Solomon, was a chip off the old block. Absalom had his brother Ammon slain for a crime against his sister Tamar, and Absalom after following in the footsteps of his father was himself slain. And so chapter after chapter reeking with intrigue, sensualism, and blood portrays the character of David, "the man after God's own heart" and more space is given to him in Holy Writ than any other Bible celebrity. David had seven brothers but it would tax the arithmetic to tell how many wives and children he had, and how many murders he committed. David's mother's name is not mentioned, as he was such a favorite with the Lord perhaps he was like Melchisadek, he managed to get born without a mother. If ever a man waded through slaughter to a throne David was that man, and sad to relate it is recorded that the Lord waded with

him and planned, and directed his butcheries. It is preached that the salvation of the world can only come through the Christian's guide book the Holy Bible.

David's example has been followed by Christian kings through the ages and is still in vogue. The British nation, the leader of Christian civilization entreated the Lord to help them slay the Boers, and the "God of Battles" gave them the victory, and they slew thousands of Boers because they dared to defend their homes and families.

Christian Russia followed David's example, uttered prayers to God, and raised their ikons above the Christian hosts when they went out to slay the Japs. The heathen Japs laid the Christian hosts with their ikons in the dust, and now when Christendom is a military camp armed to the teeth, and its morals are a stench in the nostrils of the heathen, it is up to the Pope's revisionists to show how closely Christians should follow the methods and morals of King David to "make their calling and election sure."

In the 20th century is it not time we retired the Bible heroes who may or may not have lived thousands of years ago?

The meek and magical Moses, the godly and gory David, and the festive Solomon are now no doubt resting in Abraham's bosom. This quartette will bear watching even in the new Jerasulem, but if they get up to any of the tricks recorded of them in Holy Writ, Sarah is thereabouts and she will keep them straight. Let the Pope's Bible revisionists give special attention to David "the man after Gods own heart."

Versailles, Kentucky.

Dick (looking at illustrated Bible)—I wonder what the Noahs did with themselves all day long in the ark?

Mabel—Fished, I should think.

Bobbie—They didn't fish for long.

Dick and Mabel—Why not?

Bobbie—Well, you see, there were only two worms!

"It seems strange," said Deacon Mayberry, as he counted the money after church, "that a large congregation can be so small."

Napoleon is credited with having said:

"What makes me think that there can be no God who metes out punishment, is that good people are so often unhappy and rascals prosperous."

Today well lived—makes every yesterday A dream of happiness,
And every tomorrow a vision of hope.

—Whittier.

A member of the Nebraska Legislature was speaking on some momentous question, and said in conclusion: "In the words of Daniel Webster who wrote the dictionary, 'Give me liberty or give me death!'"

One of his colleagues pulled at his coat and whispered: "Daniel Webster did not write the dictionary. It was Noah."

"Noah nothing!" replied the speaker.
"Noah built the ark."

The Blade's Correspondence

Another Freethinker Gone.

ALVIN, TEX.—Please stop the Blade to Lewis Hall, Courtland, Kansas, and send bill of amount due for same and we will settle. Father died February 16, 1908, at the age of eighty-six, August 28th, was in his eighty-seventh year. He died without a struggle, went to sleep and passed away. He died as he lived an Atheist.

Please change A. B. Hall's address from Courtland, Kansas, to Alvin, Texas. We have sold out at Courtland and moved everything to this place and have no further interest in the dry old state of Kansas.—C. H. HALL.

Surely Wants the Blade.

SIGOURNEY, IOWA.—My mother told me a few days ago, that her subscription to the Blade would expire in May and she requested me to renew for her as she likes to read the Blade. Please continue to send each Blade in wrapper by itself. The reason for this request is that there are several people living out in the country near here with virtually the same name. Part of the papers are taken out by the rural carriers and not returned and these people in the country being pious and ignorant it does them no good.

E. D. NAUMAN.

Interested in the School.

BASALT, COLO.—Please send me particulars concerning your Scientific and Philosophical Correspondence School. Also sample copy of the "Blue Grass Blade," as per your advertisement in "To-morrow" for May.

CHAS. H. SCHWARTZ.

Wishes School Success.

MILO, MAINE.—I send herewith check for fifty cents (\$0.50), that is my indebtedness to you on extra copies. I trust you got the "Philistine" I mailed you, that dying testimony of Ex-Governor Chamberlain, of North Carolina was one of the most forceful statements I have read for a long while, a kind of a material set-off against the last words of so many Christians who have a say at the eleventh hour. I'll try and send you a Mag. with an artiehue you can comment on re Haeckel and gospels.

I have not made up my mind about the "School," but I certainly hope it will succeed. I have made Geology a study for many years, and its a good thing to know, in the power it gives to the non-agreement of Science with theology arguments. But where you can, let pupils know the synonyms of certain scientific terms. As Archæan, is often called logic an another name nothing is more confusing to a pupil than this.

WM. COOPER.

Believes In Future Life.

BARTOW, FLA.—I have been a subscriber for fifteen years or more to the Blue Grass Blade and while I enjoyed reading it very much I have not been entirely in sympathy with it. I like the writing of W. B. Wilson and Mrs. Henry, and the efforts to destroy theology, superstition and ignorance, but I

cannot accept the Materialistic idea for I believe in life after so-called death. I am and have been a spiritualist for the last twenty years. The continuity of life to me is a proven fact, and no argument can remove it. It is a question of investigation.

L. N. CRIGLER.

Another School Applicant.

GRAY, N. C.—Having just noticed your advertisement in secular Thought, and being interested, you will please send further particulars, etc., of the Scientific and philosophical Correspondence School. Also please send a sample copy and terms of the Blue Grass Blade.—LEANDER WOODIE.

See the Postmaster.

TITUSVILLE, PA.—I have not received any Blade since the fifth of April. I don't wish to miss any. Our mail carrier says there are two Blades in the office, but not my name. He said I was the only one he had on his route. It looks suspicious. Please send paper, will send stamps.—G. C. GUILD.

From a Willing Heart.

NEVADA, MO.—Pardon my delay. I am just able to sit up after a long illness. Send \$1.50 for subscription, 10 cents for Mrs. Henry's Bible Revision and 15 cents to send samples of the Blade to a few neighbors. I like the Blade just fine since you changed its form and hope you will be able to continue the portraits. I am so glad the old writers have come back again; noble Mrs. Henry, convincing Dr. Bowles, straight to the point Mrs. Closz, and all the others. I think your Correspondence School will be a grand thing. Am tempted to enter it myself only I am a very busy woman or will be if I ever get able to work. Live on a farm and have three little children. Send samples to names enclosed.—JOSEPHINE M. GIST.

Wants to Know.

RUDE, N. DAK.—I see by the Ingersoll Beacon that you will start a Correspondence School about July 1st. I should like to get further information as to the amount of time a student will have to spend in study; how much previous instruction required, and the amount of experimental work required in Zoology, Geology and Astronomy.

N. M. GREFSHEIM.

A Future Life

A Critical Inquiry into the Scientific Value of the Alleged Evidences that Man's Conscious Personality Survives the Life of the Body.

—Embracing—

A discussion of the Doctrines of Resurrection of the Body, Re-Incarnation, Spiritualism, Annihilation, Theories of Metaphysicians, Phenomena of Spiritualism, etc.

BY SINGLETON WATERS DAVIS

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"A Future Life" is the title of a book just out. . . . In my opinion it takes rank with the best thought of the times on the subject. Every conceivable phase of this mysterious subject . . . is treated in the clearest scientific manner. My impression on reading it was, that all that is known on this subject up to date is told here. It is a fortification behind which the thinker may feel himself secure. . . this very exceptional book is the product of a mature and exceptionally-fine analytical mind."—J. B. Wilson, M. D., in the Blue Grass Blade.

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BLUE GRASS BLADE

Information Wanted.

EXCELSIOR, WIS.—Perhaps you remember that about a year ago I proposed to Jehovah, J. C. and Co., that if they would extend my time ten more years in this world, making me eighty years old, I would give one thousand years off my life in the next world, have waited and listened but received no answer, therefore take silence for consent. So will give notice to my Spiritualist friends that they need not call me up for I will sleep a thousand years as per agreement. I have made it a practice to read the Blade then pass it around, but since the change has been made in the form I am filing it away for future reference. Suppose I inclose two dollars (\$2.00), for which set me ahead one year and the extra fifty cents for an extra to hand to others who I think will read it. I have tried to get a club of five but have not succeeded, but may yet. Are there any of our friends that can tell me where I can get music and words suitable for our funerals, or will we always have to be beholding to Christians to bury us?—J. S. McKinney.

Is Willing to Work.

CIRCLEVILLE, O.—Besides accepting the first plan for assisting the Blade I am also going to make use (right now) of the third and fourth plan.

My chief purposes henceforth in being a subscriber to the Blade are to keep up in freethought news and to have a weekly copy to hand or else to mail to some one. I feel so well grounded in Atheism as to hold my own against all comers without further study of the case except in some copies I have already on file, and to which I have never yet had time to refer; so it is time wasted to further file away copies. Please mail one or more copies to the enclosed.

CHAS. R. KIMBERLY.

Buys a Scholarship.

FOREST CITY, IOWA.—If I were a Carnegie, a Rockefeller, a J. P. Morgan, or a many times over millionaire, I would for once make some of the poor, shivering, half-starved human beings that I had robbed glad. I would at least furnish them with one square meal, and fuel enough for one good house warming, before I would feel that I were fully prepared to soar to that lofty hay mow above.

Enclosed fine one dollar (\$1.00), for which send the Blade to Mrs. E. A. Pickney at St. Paul, Minnesota, 944 Dayton Ave. I will also pay for a course in the Correspondence School to be sent to me or some friend. If you see fit to run in the few lines enclosed do so and if you haven't the room throw them in the waste basket and I will not feel in the least offended. With kind regards for you and yours.—E. A. PINCKNEY.

The Way to do Things.

DENNISON, O.—On Sunday April 26th, E. M. 308, the subscriber was sixty years of age and in honor of the occasion I invited thirteen of the old guards, all staunch Freethinkers, to take dinner with me, well they came and several others as well. The old veteran, Samuel Toomey, headed the gang and they made things lively until dinner was announced at one o'clock and then my wife and daughter found out to the entire satisfaction that, Freethinkers can eat as well as talk; A. C. Narragon, an old veteran of the civil war, said that, "he noticed the absence of river

water" whereupon he was informed that, it was contrary to the rules of the domicile to serve liquors on Sunday but that, in as much as the sky pilots served wine to the faithful on Sunday we would also have a little "for our stomachs' sake" and we did.

We had one Christian with us but it was remarked that, he did not try to interest us in real estate beyond the skies.

After dinner, Narragon, said "he felt somewhat inspired, did not know whether it was twelve year old juice of the vine or the good looking fellows in the circle" so he talked freely and without price. Guss Parr led in a few well directed and appreciated stories. John S. Bowser, said "A Materialist is the happiest man in the world as he has no Hell to steer around" H. H. Kail, recited "How the woman tried to pull the wool over St. Peter's eyes; then Kothe laughed. I'm not going to tell you what every one said but, Toomey said some nice things and among these and in particular, that, "he was the oldest one present and by the rules of nature he ought to die first and he wanted all the Freethinkers to be present and say a few true words over his remains and that, he did not want any sky pilot hocus pocus nonsense at all. Jessie P. White, said the condition of the times demanded that every man should give close attention to industrialism. Well we separated but before doing so Ben Baldwin (said Dr. Osler, must have been mistaken about the sixty year age limit as there were several present over that age and not ready to be Oslerized by a long shot.

Well, you fellows all come and take dinner with me when I reach the 100 year milestone.

G. O. ROBERTS.

Overcome Orthodoxy.

WILLIAMPORT, PA.—Enclosed postoffice order for three dollars (\$3.00), for which pays up till June 1908, as per attached bill. Not remitting sooner was a case of putting off until another time. I wish you success in your work but I am more interested in the co-operative commonwealth. I must admit though, that the Christian religion will have to be overcome before we have the universal brotherhood of man. Yet many agnostics believe in the old system of competition.

J. J. KING.

Promises Another Club.

TUSCON, ARIZ.—Find enclosed order for eight dollars and seventy cents (\$8.70), for which send me "Last Words on Evolution \$1.10, Marriage and Divorce, 25 cents, Age of Reason, 25 cents; The Virgin Mary 10 cents; and the Old Reliable one year to J. E. Garrett, R. F. D., Leothatchie, Ala.; for fifty cents as per your proposition of renewal and keep the \$6.50. I will promise to get you another club of five later during the year. Owing to the fact that I have given away all of my Blades from the time of the new form, can't you start me back with the first issue under your new form right on up to the present. I have given these away as samples of your many good thoughts and I should like to have them all and have them bound at the end of the year. I should appreciate this very much. You have a great paper and I think of you as truly a good man and being so liberal I can hardly see how you have let the most wonderful movement "Socialism" pass you without grasping it and seeing in it the natural evolution of society. You are too good a man not to be a Socialist and Bro. Hughes is too much of a reasoner not to know that all religion is only an effect and

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that to remove the cause and you have the effect. A system that makes millionaires and beggars also makes religious hypocrites, "The system" makes religion and religion lends its support to the "system." Now let's join the Socialist in breaking down this damnable system.—S. J. GARRETT.

An Oklahoma Friend.

JAMES, OKLA.—I have been thinking I would write the Blade for sometime but I thought by waiting I would be able to make a remittance. It seems as though I have a hard bush in this western country to keep the wolf from the door. This country is new. It is the western part of the Cherokee Strip that was open for settlement twelve years ago or more, and that was cold mean land, but now a good, new country. It was Beaver county, but statehood in Oklahoma law caused three counties to be made out of it. It lays between the foot of the Texas plains and Kansas, the panhandle of Oklahoma. It is full of bigots and hypocrites. Very few Freethinkers in this neighborhood, but I pass the Blade to them and ask them to read it. Many say they cannot believe with me and the Blade, but are free to state the Blade have some of the best writers they ever read after. I will come some day with my balance. The Blade in its new dress is fine. I want you to send a sample copy to Rev. Wadkins of James, Oklahoma, he says the greatest Infidel, Bob Ingersoll was converted to religion before his death.

J. V. THORNTON.

From An Indiana Veteran.

NOBLESVILLE, IND.—Dear old Blade. The only plea I have to make for being so far in arrears to the "Blade" is just a little carelessness, but find enclosed postal order for amount due, (\$4.30), for which you will please move up my tab. Brother I will soon be eighty years old, and I was taught in my youth to believe that the Bible taught the doctrine of endless hell torment to all unbelievers, and I believed it until I read an oral debate between Erastus Manford Universalist of Chicago, and elder Ben Franklin of Milton and, when I became a Universalist, and advocated that doctrine until I was induced to subscribe for the (Freethought Magazine, of Chicago), and I stayed with it until it died and I expect to stay with the old Blade till one or the other of us meet the same fate. I am very much interested in the articles of Dr. J. B. Wilson, Dr. T. J. Bowles, and Mrs. Josephine K. Henry and would like very much to hear from them a little oftener.—J. W. BOONE.

SULPHUR SPRINGS, TEXAS.—Enclosed find forty cents, (stamps), for which please send me Paine's "Age of Reason," and "Common Sense," paper covers. If I was a young man, I would like to take the course of Instruction, as I am sixty-three years of age, and a farmer, I have little spare time, I have to work to support my family. I have been investigating, and searching for the truth, for the past eight years, and feel that I have now found it.

I have failed to get any subscribers to the Blade, but will keep on trying. May you be eat moderately, exercise plentifully, use your

prosperous in the good work, and be the means of leading many good men out of the darkness of superstition is the wish of your friend, H. H. TARTER.

A Good Suggestion.

NEWARK, N. J.—Believing that I am not the only one, who likes to frame between two glasses, the front page pictures, of the Blue Grass Blade, with the brief biographies of those daring fighters, who tear off the masks of present generation, so that the future peoples, may not be blinded to the falsity of the belief, in the mythical Jehovah and his offspring, handed down by the pagans of the past, I would suggest, that your paper be rolled up, for mailing purposes, instead of folded, as they are in the latter process, creased twice spoiling the pictures, and some time are torn, because of the glue of the wrapper, sticking fast.

Being delighted with the great improvement in, and the beautiful appearance of the Blue Grass Blade, and wishing you success in your humane effort to enlighten the blinded, I remain thankfully yours, N. BERNE.

Card of Thanks.

To sister Bliven for striking the chords of "Co-operation!" Yes. Co-operate! Co-operate! It is our only hope. Down with personal egotism and self emulation for the sake of truth, our only "saviour," down with the traitor, Graft and up with the flag of Science!

We will do our best too, to "bring young people" and—with our "Infant Class" we will do our best to bring forward the timbers for the true foundation for social purity among the youth after the Blade, and the bright, keen blade of truth has hewn down the rotting timbers of the false foundation.

Here's success to us! brothers, sisters, oh—let us lift together. Let us co-operate in presenting the truth for see! Do not the exploiters co-operate to present the false? Does not the Pope, of late congratulate on the growth of Popery in America? We can down Popery if we will. The beautiful truth from the lips of the child will down it. Let us co-operate!

Gessner, Blackford, Philbrick; official board, Los Angeles Local Motherlove Society.

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OWENTON, KY.—I enclose money order for three dollars (\$3.00), please give J. L. Slocum and Mike Brock an extension of time for the Blade for another twelve months. I tried faithfully to get a few new subscribers to send with our list but failed. Too many churches here to fool the people to get them to subscribe for a Freethought paper. They will get their eyes open after they are "born again." The Blade has been wonderfully improved and I appreciate your effort.

J. L. SLOCUM.

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